

deserted savannas. It must be said, in extenuation, that they have been subjected to much abuse by their neighbors of the "superior race." Moreover, the Paeces are naturally hostile to strangers, descending, as we have seen, from a warlike people. The old Paeces always went about armed, carrying a lance or javelin in the hand and ready to protect their bodies from the darts of an enemy by means of a shield of basket-work (*opimib*), or of tapir hide (*yimba-kdr*). The warlike tendencies of the tribe were stimulated by means of periodical contests in which the most valiant warriors fought each other in the presence of the multitude.

To-day, as we have seen, the descendants of these have abundant opportunity to satisfy their fighting propensity by taking sides in the frequent quarrels of the political parties that thus far have kept Colombia in an almost continual turmoil.

Sexual intercourse between Paéz women and men of other races is said not to exist; barbarous chastisement would be the fate of the offending female. It is to be expected, however, that the closer contact brought about by the gradual penetration of the Tierra Andentro by whites and negroes will soon overcome the purity of the Paéz blood and open the way to amalgamation with the neo-Colombian race.

Reclus, cited above (page 311), gives us to understand that the Paéz were cannibals, and the tradition current in the villages along the western foot of the cordillera confirms his intimation with reference to the Pijaos; for the coming of "el Pijao" is still a menace to children. The early chroniclers tell us of several anthropophagous tribes which lived in this region, and it is not unlikely that the Paeces had a share in that custom.

GRAMMATICAL NOTES

Castillo's *Nociones gramaticales* is limited to a list of the personal pronouns and the conjugation of the verbs 'to be' and 'to write.' A few more grammatical indications are incorporated in the vocabularies, but on the whole these data are very meager, and much remains to be done in this direction.

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756 medicine men. To cure the patient, he divines which of the
755 supernatural beings caused the illness, proceeds to placate him,
[787] and then prescribes medicines to the patient. If the placation
is not successful, the patient literally sinks into despair. The
indispensable articles for all curing are coca, tobacco, and
[462] aguardiente. The medicine men are persons well along in years
[754] and belonging to the masculine sex. They cannot cure the
effects of sorcery, although they can protect themselves against
it.

754 c) Fifty per cent of all illnesses, the informants state,
[753] are caused by sorcery, and by the same token 50 per cent of
[761] the deaths, since sorcery is incurable. The sorcerers conceal
their activities, and it seems that all adults are potential sor-
754 cerers. The institution of sorcery is a true escape valve for the
● 154 strong aggressive impulses of the natives and to some extent
plays the role of a social regulator. Through it are channeled
the jealousy, resentment, and vengefulness of the natives.
The victims of sorcery are the most skillful and hard-working
individuals, those who have a good house, good crops, and a
growing number of domestic animals. Harvests and plantings
[683] generally are the object of sorcery. Sorcerers who are publicly
unmasked are exposed to the anger of the community and even
to exile, a measure taken not so much on account of their be-
[685] ing sorcerers as of their being thieves. All sorcerers are thieves.
Sorcery appears with considerable frequency in the symbolism
of dreams.

583 Marriage. --Marriage is monogamous and patrilocal. Both
[595] the chroniclers and Dr. Gregorio Hernández de Alba speak of
[591] the custom of the year of probation to acquaint the man with
[177] the skill, energy, and fecundity of his future wife. A thriving
[297] institution in times past, it is now in sharp decline owing to the
action of mission work. Obviously, the purpose of this insti-
tution is to find out whether the woman is hard-working, faith-
ful, not a thief, and to understand her ways in order to establish
a lasting union. Nowadays the Paez, before being married

The cultivation of potatoes on a large scale
 /305 cont./ began more

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 433 or less two decades ago. "From 1925 to 1930 the one who planted the most potatoes was Ezequiel Mulcué, who caused amazement among the people; now the least planted is 20 arrobas," says one informant. Nowadays there are natives who sow up to 200 arrobas in a year, of which only 70 are planted in the "paramo," and they yield better results than the other arrobas planted. Then, we ask, why do the people of Mosoco have their months of hunger?

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 [198] The basic product of the Paez diet is maize. It was in the past and it continues to be so in the present. Psychologically, they feel completely satisfied when they have maize for consumption. Its absence causes a sensation of dietary dissatisfaction. Before the era of the potato, the cultivation of maize and wheat predominated.

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 464 During the months of July, August, September, and October, the natives have little work. This is why those from 166 Vitoncó, San José, Lame, and Suin go and sign up as peons on the fincas of the "whites" on the other side of the Cordillera (Popayán, Corinto, and even in the Cauca Valley). They return toward the end of the year, when the maize and wheat harvests are drawing near. The natives of Calderas, San Andrés, Santa Rosa, and Togoima go to the fincas of Inzá or La Plata. They return in October when the maize harvests are approaching. It must be said that this labor force is excellent and cheap. And for this reason very much in demand.

The natives of Mosoco have sufficient work in their own country.

Clearings /rozaz/

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 433 The term roza is used generically for the extent of land cleared, burned, cleaned, and fenced, ready for planting. It is found on every private property. It has an area of approximately one hectare. Clearings of two or more hectares are rare. An increase in production does not reflect an enlargement of the clearings, but rather their multiplication and the utilization of ever more rugged and /306/ sterile lands. The natives, to